

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

Haugen, Rev. Arnold K.  
Haugen

15de aargang.

Winnipeg, Manitoba, Første Nr. i Juli 1939

Nr. 13

## Rom. 6, 16-23

Av pastor T. J. Langley

Hvem er den herre som jeg skal adlyde. Den herre kjender jeg ikke. Saa lød kong Faraos ord i gamle dage. Men den samme tankegang findes blandt tusender av mennesker ogsaa i vore dage. Vi vil være vor egne herrer, og ikke staa under andres herredømme. Men hvormeget vi en taler om at være vor egne herrer, saa er der ingen av os, der i dybeste forstand kan være det. Vi staaar alle aandelig talt i et tjenerforhold. Og apostelen taler om to tjenester i vor tekst. Og i en av disse to tjenester staaar vi. Vi er enten Guds tjenere eller saa er vi Syndens tjenere.

I.

Hvilken av disse to tjenester staaar saa du i, som læser disse linjer. Det er et alvorligt spøragsmaal baade til unge og gamle. Ungdomstiden er jo valgets tid enhver ung staaar jo overfor dette alvorlige spøragsmaal. Hvem vil i tjene? Og mange er det som har git sig hen i syndens tjeneste enten i den ene eller den anden skikkelse. Vi kan leve et pent liv ha et godt vidnesbyrd av mennesker. Og dog kan du leve i uretfærdighet overfor Gud. Hvis du lever som et uomvent menneske. Hvis du ikke vil bøie dig for Herrens ord, ikke vil la dig kalde til omvendelse og tro. Da forstaar du, at like overfor Gud saa er du en syndens tjener. Saa længe som du ringeakter hans store naade. Den blev kjøpt til dig ved Jesu blod og lagt hen til dig i din Daap. Det er den største uretfærdighet som kan øves. Men har du hidtil levet som en syndens tjener, saa er det paa tid du bytter tjeneste. Det hadde de mennesker gjort som apostelen skriver til. Dem hadde før vært syndens og Satans tjenere, men var nu blit Guds tjenere, tjente nu Gud i sandhet og retfærdighet. Og derover frydet apostelen sig.

II.

Ja men hvorledes kan en syndens tjener skifte tjeneste?

La os lægge merke til at tjenesten kaldes lydighetens tjeneste. Herren kalder os til tjeneste gjennom sit ord. Saa længe et menneske ikke vil høre og lyde Guds ord, saa vedblir et menneske at være en syndens og satans tjener. Men naar Guds ord faar komme ind i hjertet og overbevise os om synd om retfærdighet og om dom, naar du da i lydighet til Guds ord tar Guds dom over dig, da er du færdig til at si syndens tjeneste farvel. — Og med glæde gaar du ind i lydighetens tjeneste. Og dersom det da ikke er blodt en flygtig bevægelse i dit hjerte, men at du virkelig i lydighet har bøiet dig under Guds ord som en fattig synder. At Jesus Kristus kom til verden for at frelse syndere. Naar du mottar denne evige sandhet—da er du villig til at gaa ind i lydighetens tjeneste, og paa samme tid har blit en Guds tjener.

III.

Denne tjeneste kaldes for lydighetens tjeneste til retfærdighet. Ved at lyde Herrens kald—føres du ind i Guds evige retfærdighet. Den Jesus kjøpte for dig med sit blod, og døbte dig til. I troen eier du en fuld frelse fra alle dine synder, alt dit hjertes urenheter skyldes bort ved Jesu blods rensende strøm. Alt er betalt og du staaar, ved hans naade, hellig og retfærdig for Gud. Et herligt bytte fra syndestanden, og ind i naadestanden.

Men saa, naar man skal ta tjeneste, spørres der baade om løn og frihet. Vor tekst taler om baade løn og frihet. Da i var syndens tjenere var i fri overfor retfærdighet. Ja dette er ogsaa en frihet, og mange sætter pris paa den frihet for retfærdighet. Frihet til at leve som en vil, frihet til at følge sine onde lyster og begjæringer. Det synes for mange at være en hærliig frihet. Og det lokker mange ind i syndens tjeneste. Men husk paa at alt er bedrag, og om en tid er man træller og syndens slaver. Og hvad løn gives der! Jo vor tekst sier, at den frugt vi hadde i syndens tjeneste, “ved hvilket i nu skammer eder.” Ja det er frugt eller lønnen av syndens tjeneste, allerede her i livet. Og vedblir en at leve i syndens tjeneste saa ender det, ved dagenes ende, med evig skam. Og saa samles hele lønnen for syndens tjeneste i disse ord: “Syndens sold er døden — Det betyr tap av alt. Ak viste du som gaar, i syndens lænker, hvor haardt det er det satans slaveri. Du skulde dig

et øieblik betænke at søke ham som dig kan gjøre fri.

IV.

Men saa Gudstjeners løn? Ja her er ikke tale om løn som fortjent. Alle Guds tjenere vil bekjende det baade her i tiden og i Evigheten, at vi har intet fortjent — derfor saa tales her om løn som frugt og naadegave. Nu har i frugt til helliggjørelse, staaar det i vers 22. Naar Guds aand faar øve sin helliggjørende gjerning i os, saa blir det os selv til velsignelse. Det er jo en herlig naadeløn. Jo mere Guds aand faar os helliggjort jo mere lykkelig og glade blir vi. Og dismere kan Herren bruke os i sin tjeneste til velsignelse for andre. Og enden er et evigt liv. Guds naadegrave er et evigt liv i Kristus Jesus vor Herre. Det liv vi har begynt at leve her under Guds naade kan ingen død tilintetgjøre. Det skal utfolde sig til et evigt liv. Og det skal leves hjemme hos Gud. Det er vel forskjellig løn her bydes i disse to tjenester. Enden paa syndens tjeneste er døden den evige død. Og enden for Guds-tjenere er Helliggjørelse og Evigt liv.

Har du da min ven hidtil levet i syndens tjeneste, saa raader jeg dig til at bytte tjeneste. Og det i denne dag, gjør det før det er forsent. Det mørknes alt mot Evighetens nat. Men kan du saa si: Gud ske tak fordi du kom i Herrens tjeneste. Saa lat ingen mørkhets nat bevæge dig til at bytte tjeneste igjen. Hold fast ved det du har saa ingen skal ta din krone. Amen.

## Vaar.

Du deilige vaar som kommer igjenn  
med sol og kviddrende fugle sang.  
Glad ogsaa jeg faar være med  
og ønske dig vaar velkommen.

Aa om jeg var som en syngende fugl  
kunde jeg mere elske og prise,  
Minn vaar med saa mange lysende haap  
der gir liv i den døde naturen.

Hvor herlig en tid alt blir saa stort  
menneske værk er kun intet  
mot alt det skjønne som Gud har gjort  
Naar han sin allmakt oss viser.

Ja kom da du vaar med din spirende makt  
løft -oss litt-op fra værdagens graa  
la saa din sol faa skinne  
ind i vaare hjertier velsignede vaar.  
Vaaren 1939 — Simon Oyen.

## Reisepengene

“Lazarus døde og blev baaren av englene i Abrahams skjød; men den rige mand døde ogsaa og blev gravlagt” Luk. 16, 22.

I den pine og kval, den rige mand kom, ønsker ingen at komme. “Min Gud, for Kristi blod gjør min sidste avskedstid god.” Mange, selv blandt Guds børn blir ofte angstelige for, hvordan det skal gaa dem, naar den sidste time slaar. Men her gives heller ikke noget andet raad, end at man tror Guds trofaste ord og utbeder sig den tro, som gir hjertet vished om, at en engang ikke døden kan skille as fra Guds kjærlighed i Kristus Jesus, vor Herre.

Pastor Dyonisius Eickel i Elberfeld, en erfaren sjælesørger, blev engang kaldt til en syk kone, som var i stor angst for døden. For nærværende kunde hun glæde sig i Herrn, men tænkte alligevel med angst og frygt paa dødsstunden og paa, hvad der da skulde vederfares hende, og av slike har vi ogsaa mange i vore dage.

Eickel lot hende uttømme sine klager for ham, derefter sa han med engang: “Er deres Wilhelm allerede paa reiser? — Koen stusede og sværte: “Nei, han skal vente endnu i seks uker.” “Har de allerede git ham reisepengene?” spør Eickel — “Nei, disse faar han ikke, før han skal tiltræde reisen,” svarer konen.

“Er han da ikke angstelig for, at De sidste øieblik kunde holde pengene tilbake?” — “Det er han aldeles ikke; ti naar jeg sender ham paa reiser, vet han, at jeg maa gi ham pengene.” Da sa sjælesørgeren videre: “Se nu, kjer kone, Wilhelm er deres barn, og De er den himmelske Faders barn. Wilhelm bekymrer sig slet ikke om reisepengene, han er sikker paa, at De i sin tid vil gi ham dem. Skulde da ikke ogsaa De kunne ha den tillid til Deres himmelske Fader, at han vil gi Dem de fornødne reisepenge, svasnart han kalder Dem

til at betræ den store evighedsreise?” Det var et ord i rette tid. I et nu var de mørke skyer forsvundne fra hendes troes himmel. Hun kunde tro, med fuld tillid tro, at Herren vilde skjænke ogsaa hende i rette tid reisepengene for evigheden.

Overvei dette ogsaa du, troende ven, som undertiden kjemper med de bange anelser om, hvad rædslernes konge, — døden, — vil bringe dig. Jesus, vor broder og ferløser, har avervundet døden, ja tilintetgjort dens herredømme (2 Tim. 1, 10), og alle hans forjættelser er ja og amen, det er ogsaa hans løfte om hjælp i vor dødsstund (Joh. 11, 25—26).

## Virkningen av en Stemmeprøve

Pastor Spurgeon skulde engang tale i Krystalpaladset i London, og der maatte i den anledning foretages en avdeling av lokalet, hvortil nogle arbeidere var kommet tilstede. Spurgeon var selv nærværende for at gi ordre i henseende til det sted, som skulde avdeles, forat hans stemme skulde høres overalt. Han forsøkte sin stemme paa forskjellige hanter, idet han høit uttalte de ord: “Se det Guds Lam, som bærer verdens Synd.”

Efter nogle aars forløb hændte det en dag, at der kom bud til Spurgeon med anmodning om at besøke en døende mand, som ønskede at tale med ham. Spurgeon var selv syk og kunde ikke komme; men han sendte sin bror i sit sted, og den syke mand sa: Fortæl pastor Spurgeon, at jeg for 20 aar siden en dag arbeidede i Krystalpaladset, hvor der skulde fortakes nogle forandringer i lokalet i anledning av en præken. hr. Spurgeon skulde holde. Han kom til paladset for at se avdelingene opført og utraapte forskjellige gange de ord: “Se det Guds Lam!” Denne tekst, der lød paa en saa forunderlig maate, var den pil, Gud brukte til at gjennembringe mit hjerte og brakte mig til at se min frelser.” —

“Se, det Guds Lam!” Blev den pil som sænket sig ned i denne mands hjerte (Sal. 38, 3.) og som brændte (Sal. 7, 14), og satte sig fast i hans aand (Job. 6, 4) og rammet ham (Heb. 4, 12). Lykkelig er de sjæle som samler sig omkring korsets græsgange hvorfra de stille rindende vande flyde.

Har du ven, seet dette Guds Lam? Ti der er intet haap, ingen trøst utenfor det store forsonende offer. I hele det stor univers gives intet andet rensningsmiddel faar synden end dette — La disse ord: “Se det Guds Lam, som bærer verden (din) synd” bli for dig en brændende pil, saaa du maa faa se din synd og modta din syndebarer Jesus Kristus — Ja, da vil en ny dag opstaa i din sjæl — “Den dag skal komme, da Jakob (din) synd skal søkes efter og ikke bli funden, sier Herren”. “Se det Guds Lam, som bærer verdens Synd,” er et Evangelium, som er værdt at tro, værdt at leve for og værdt at dø for —

—O. L. F.

## Et Brev fra Pontius Pilatus Hustru

Gjenfortalt ved Catherine Van Dyke.  
Indsendt ved Peter O. Dahl.

(fortsat fra Nr. 11)

Pontius lukket sig inde med sine studerende. Jeg var alene med min døende Pilo og hans lærer, Mata, en Græsk slave hos Pontius. Mata i stilhet rakte et beskrevet Pergament i min hand. Det var fra Jairus. Det lød slik: “Jesus vil komme til Smedia—skjønt hun er død, bring endelig Pilo.” Et svagt lys blusset op i min sjæl. Alt andet hadde svigtet. Mit barns sidste livslys var nesten utslukket. Kunde han, denne Jesus, redde min søn?

Neppe klar over at det var min egen stemme bestemte jeg mig at følge Mata som holdt Pilo meget varsomt, og gled stille og hurtig ut i daggrøet som en skygge. Jeg hadde ikke vidst det før, at Mata hemmeligen var en Jesu tilhænger, men da vi kom til Jairus gade, kunde vor vogn ikke komme frem længer for menneskemassen var saa tæt. Mata vilde ikke at vi skulde bli gjenkjendt, saa jeg stod tæt tilsløret som en sørgende. Langsomt fik jeg banet mig vei mellem de klagende og grædende som stod yderst; Fløitespillerne og de mange fattige, og de skriftlærde som opsøkte ham forat lokke ham i en fælde til Landsforæderi mot Cæsar. Disse vilde ikke la

mig komme lengere end til vestibulen for de vilde ikke ha vidner. Men Fulvia, at være kommen saa langt og saa miste min anledning til at faa bede Jesus om Pilo's liv. Da saa jeg Jairus øverst ved trappegangen. For hans myndige haand aapnet der sig vei opover. Men da jeg var ved soveværelsets dør trak Jaiur sig hurtig tilbake. Jeg maatte bare vente der, trykket og fortvilet. Saa fik jeg en gang se ind i dødsværelset, gjennom skyer av tyk røgelse, Smedia ligge paa sin ligbaare med hele dødens hvitoet over sig. Ved hendes side, fullstændig neboiet, var Salome hendes mor, og mange brændende lys og mange ansikter. Og da saa jeg ham, O Fulvia, da saa jeg Jesus, Ved første blik syntes han neppe at være et menneske eller nogen person, skjønt hans ansigt og hænder, ja selve hans klædning var lik de omkringstaaendes. Saa var han mere som et nærvær, som en underbar fornemmelse av det skjønne ved selve kjærligheten.

Det hele værelse syntes at være fuldt av hans kjærlighets fylde, som en tom vase nu fylt med Nardus Salve. Saaledes følte jeg hele mit Indre gjennomstrømmet av Jesu herlighet. Heller ikke var der nogen bitterhet tilbake i mig. Bare kjærlighet. Pludselig saa jeg Jairus kaste sig paa knæ foran Jesus. Han ropte: Herre min datter er død, men bare si et ord, saa blir hun helbredet! En skjelve rystet mig; hele min sjæl hang ved hans læper. Da tok Jesus Smedia ved haanden og sa staa op. Hendes øine aapnet sig mot os alle. Langsamt begyndt hendes ansigt at faa liv. Hun saa ind i Jesu øine. Derpaa aapnet hun sine arme og raapte, aa, Mor. Jeg viste ikke at jeg var faldt paa knæ. Men pludselig blev jeg opmerksom paa den støiende mængde. Der hørtes raap rundt omkring, men merkelig faa av glæde, og disse kom bare fra husets folk. Mange flere bare av hat. Jeg prøvet desperat paa alle maater at naa frem til Jesus, men mængden trykket mig tilbake ned den steile trappe og drev mig længere og længere bort indtil jeg huklet av fortvivelse. For nu forstod jeg at jeg ikke kunde bede Jesus om at helbrede Pilo. Jeg blev puffet mellem alle dem som raapte av hat og mellem farisæerne, som kaldte ham høit Guds bespaatter, hater av Cæsar, indtil jeg blev drevet ind i en liten sidegang med et tag av græskarplanter. Da hørte jeg et raap. Det vil bestandig lyde i mine øren, Mor, Mor! Ut av mængden sprang Pilo ret i mine arme. Fri og opreist uten sykdom i sig, og endda bedre, han slæpte ikke paa nogen visse fot. Min Pilo hoppet, danset, gik helt frisk. Hans føtter var like saa skjønne som hans ansigt. Pilo, min gut, frisk! Før jeg hadde bedt Jesus hadde han hørt. Ja mere end jeg hadde bedt om hadde han git mig. (mere)

## Dødsfald

Abraham Haaheim, født 9de feb. 1890 i Nordfjord, Norge. Utvandret til U.S.A. som ung gut 1909. Konfirmeret av pastor Hjertaas i N. Dak. Frikventerte Concordia College et aar. Kom til Canada og tok op homestead nord for Herbert, Sask. Var vel kjendt i vide kredser som holdt fast ved det norske.

Mange aar organist for Highland menighet-ungdomsleder. Døde pludselig den 5te juni 1939 — 39 aar gammel og begravet 9 juni. Pastor O. J. Marken forrettet. Hans gamle far overlever ham samt 3 brødre og 3 søstre.

Han reiste til Moris paa et møte der og ved meddagg fik ondt i hovedet — tok bilen til Herbert Hospital og om kvelden var han død. Var vel agtet og avholdt av alle. Fred med støvet velsignet være mindet.

Bert A. Cælberg var født i Indvikens Prestegjeld, Norge den 7de mai 1846, og var ved sin død den 19de juni 1939 — 93, 1 manned — 12 dager. Han kom til U. S.A. 1874, og bosatte sig i Wisconsin, høsten 1876, indgik han i egteskap med Rebekka Bueland ifra samme Prestegjeld, Norge. Vaaren 1877 reiste han til Nebraska. Tok sig homestead ved Newman-grove. Sommeren 1886 reiste han med sin familie til yttre Nordfjord. 1898 til sit gamle fødested Solberg indre Nordfjord, hvor han blev til sommeren 1911.



## HYRDEN

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**Pastor O. O. Haugen ike mere.** Nettop som bladet gjordes færdig at gaa til trykkeriet fik vi besked om pastor Haugens hastige død. Trofast stod han i arbeidet til det sidste. Han vil mindes utover i vide kredse i Canada hvor han reiste som evangelist til stor velsingelse. Det er at haape beretning om hans død og begravelse vil komme senere i Hyrden.

**Vækkelse og Omvendelse.** Med glæde optages i dette nummer skrivelser fra lægmænd, om denne betydningsfulde sak. **Sand vækkelse** der fører til **sand omvendelse** er hvad som trænges mer ind noget andet i vor sløve og Gudløse tid. Fik det komme til sin, av Gud bestemt, ret, saa vilde mangt bli rettet paa baade i stat og kirke. La os faa høre fra flere. —U.

Samme aar kom han til Canada og tok op homestead nord av Herbert, Sask., hvor han har boet siden. Siden 1923 har han og hustruen levet med sin søn og svigerdatter Mr. og Mrs. R. Bentsen og Mr. Arne Solberg, hvor han døde stille og roligt og gik ind til den Evige Hvile. Han efterlater sig sin elskede og sørgende hustru 93½ aar, samt 5 sønner. Alle i Canada. 10 barnebarn og 7 barnebarnsbarn. Han var et aktivt medlem av den Lutherske kirke i statene og Norge, som han var tillidsmand i lange tider. Han holdt strengt paa sin barnelærdom. Holdt urokkelig fast paa Guds ord og dens forgjættelse. Holdt regelmessigt andagt i sit hjem. Hans søn holdt andagt for ham den sidste dag og han fulgte med i Fadervoret næsten til enden, men det blev som borte og om en kort stund var han sovnet ind.

Stedets prest O. J. Marken forrettet. Dermed er en av de gamle vandret hjem. Velsignet være mindet — Swift Current, Sask., Juni. —G.

### Ev av de gamle vanret bort

Mrs. Kari Kvigstad er avgaaet ved døden i en alder av 87 aar. Hun var født den 18de april 1852 i Gudbrandsdalen, Norge. I 1879 blev hun gift med Andrew Kvigstad. I 1883 utvandred dem til Amerika og bosatte sig i Dalton, Minn., hvor de bodde i 15 aar til i 1898 reiste de op til nordlige Alta., og bosatte sig i Sebecka. I 1910 reiste dem med famelie til Cairns, Alta., og to sig homestead. I 1928 flyttet dem ind til Metiskaw, hvor de har levet siden.

Hun efterlater sig husbond, 2 sønner Anton Kvigstad, Landonville, Alta., John Kvigstad, Cairns, Alta., 4 døtre Mrs. Anna Quale, Sebecka, Minn., Mrs. Ida Botting, Norway Valley, Alta., Mrs. Robert Johnson, Metiskaw, Alta., som begræder tabet av en god hustru og kjær mor, samt 50 barnebarn, og 12 barnebarnsbarn. Mindegudstjeneste blev holdt i Metiskaw, hvor pastor H. T. Egedahl forrettet. Den døde blev gravlagt paa Metiskaw gravlund. —Dr. H. T. Egedahl.

### Brancepeth, Sask.

Kjære redaktør, pastor H. L. Urness. Jeg vil nu skrive nogle ord til dig hvis du vil være saa snild og trykke det i Hyrden. Jeg liker bladet godt men der er en feil og det er at saa faa lægmænd og prester som sender ind saa litet om det aandelige til Hyrden. Det er en søvnagtig og likegyldig tid vi lever i saa Herren sier til os i sit ord, vogn op du som sover og staa op fra de døde og Kristus skal lyse for dig. Jeg holdt paa og sovnet ind for I aar siden, men Gud vækket mig op igjen. Jeg syntes at Gud hadde forlat mig og at jeg var falden ifra Gud. Den 20de mars var det 19 aar siden jeg blev vakt. Jeg troede jeg var frelst og jeg var bare vakt. Slik gikk jeg i 2 aar og prøvte at forbedre mig selv, med andre ord jeg bedrog mig selv,

men Gud kan en ikke bedrage. I 1922 fik jeg vishet om at mine synder var forlatte. Jeg kom ind i sjælensd. Jeg laa i kamp i 2 nætter. Den anden nat fik jeg tro at jeg var frelst. Guds kjærlighet gjenstrømme mit hjerte slik at jeg kunde gaaet i døden for mine medmennesker og slik en kjærlighet har jeg ikke erfaret siden. Nu er der et par spørksmaal.

*Hvad er vækkelse og hvad er omvendelse?*

Det er feilen meget i disse dage dem sætter omvendelse først og vækkelse siden. Men slik lære er imot Bibelen, ti der staar: vil nogen gjøre Guds vilje han skal kjende om lærdommen er av Gud eller jeg taler av mig selv. Deri bestaar hele kristendommen, efter min mening.

Nu det andet spørksmaal *hvad er omvendelse*, det er at tro og se at Jesus har fuldbragt det alt i vores sted, med andre ord skal en bli frelst saa maa en ta hele Guds dom over os. Bli smaa i os selv lik Tolderen i templet som maatte be "Gud vær mig synder naadig," ikke før er han frelst. En blir ikke frelst ved at rope Hal-leluja og række op en haand, som der er saa meget av i vore dage. Jesus sier stræv alvorligt at gaa ind igjennem den trange port. "Mange skal søke at komme ind men ikke være istand dertil. Ikke enhver som sier Herre, Herre skal indgaa til Guds rike, men den som gjør min Faders vilje som er i himmelen." Ja dette faar være nok denne gang. Næste gang vil jeg skrive om hoi kirkelig og lav kirkelig. Venligst fra en broder i Herren. — Hans Nilsen.

### Amisk, Alta.

Kjære redaktør og Hyrdens bestyrelse og alle Guds børn!

Fik lyst til at sende nogle ord og takke for at dem ikke har strøket mit navn av listen da det har gaaet over saa længe førind jeg sendte Reisepenger til vort kjære blad Hyrden. Vi faar da litt norsk iblandt, hvilket er sjeldenhet i vore dage. Jeg har Indremissions Vennen og ser for vært blad at dem har samtale møter til hver uke i staterne. Men her i Alberta er det svært sjelden, især ved Amisk. Vi hadde lit vækkelse for en tid siden da Trygstad besøkte os, for hvilket vi gamle er taknemmelig. Det er saa trist at se naboer og menighets folk, aar efter aar, paa den brede vei til undergang. Maatte Gud hjelpe os at ha et alvorligt møte med ham her i tiden. Vi har riktig nok en Lagmands forening ved Camrose, men det er sjelden vi hører noget ifra dem. Det er vel indbydelse som mangler paa grund av haarde tider. Hilser alle Guds børn med Joh. 3, 16. Venligst O. P. Holte.

### Aandens vidnesbyrd

*"Aanden selv vider med vor Aand, at vi er Guds Børn."*

Aanden vidner om Kristus, og det vil si igjen: om Kristi kors. Og det gjør han gjennem ordet. Det skjer ikke i ekstase, i henrykkelse. Nei, det skjer under vor bevissthets fulde medvirken. Men det er ikke vor bevissthet som frembringer denne oplevelse, den bare mottar og indsuger oplevelsen.

Ved dette vidnesbyrd stiller Aanden os ansigt til ansigt med verdens virkeligste virkelighet: den korsfestede Frelser. Og ham behøver vi bare og møte, saa skjer undererret: frygt og angst, tvil og uvishet forsvinder, sjælen fylles av en usigelig trykhet og fred, og en uforklarlig vishet avløser den pinende uvishet. Skulde en kristen bli uten for dette Aandens vidnesbyrd, saa vilde han sikkerlig komme i en merkelig knipe. Denne vishet eier han, ja, det er den som bærer hele hans daglige liv. Men skal han logisk forklare eller begrunde den, saa merker han at det blir en temmelig skrøpelig logik. Det beror ganske enkelt paa, at denne vishet ikke hviler paa logik, men paa ordet om korset.

Hans vishet beror ikke paa, at han til enhver tid kan nævne de skriftsteder, hvorpaa hans vishet hviler, men den beror enkelt paa at Aanden uavladelig gjør Kristus virkelig og nærværende for ham. Dette skjer som allerede nævnt gjennem ordet. Men ikke alltid gjennem de erindrede skriftord, ti ordet er indplantet i ham, sier Jakob 1, 21. og er en levende virkelighet i ham, enten han sover eller vaaker, tænker paa det eller ikke tænker paa det.

Det mest ubegripelige ved denne vishet er, at den forenes ved den troendes feil og forsømmelser og forgaelser. Og det allermerkeligste er, at jo mere den troende er forvisset om Guds naade i Kristus, jo ømmere blir hans samvettighet, og tydeligere merker han derfor den indre og ytre synd.

*Hvordan kan han da beholde visheten?*

Ja, det beror paa korsets kraft og korsets gaade. Korset indeholder ikke bare

## BESØK NORGE I SOMMER REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

### REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STAVANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

### BESTIL BILLETT NU

og vær sikker paa aa faa beste bekvemmeligheter for sommerturen til Norge. Henvend Dem til nærmeste lokalagent, eller

### DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Man.

### O. A. VOLDENG

Photographer

Portraits and Amateur

Finishing

PRINCE ALBERT, SASK.

### Lutheran Camp Meeting

God willing, "Nordland's Congregation," Rev. P. Overlid's charge, are having another Lutheran Camp meeting 4 miles east of Stewart Valley, Sask., at Stewart Valley Beaver Flat bridge, July 6—23.

Rev. G. M. Trygstad from Camrose, Alta., will be with us during whole camp. Both the Norse and English languages will be used. Meals will be served on camp grounds on the "Free will offering plan," but bring your tents and bedding if you have any.

Had camp the last 4 years and have been greatly blessed. May God grant us a blessed time also this year. Pray for the Camp. Plan your work so you can come and be with us.

— Sec. of Com. Ole D. Austing.

### Lutheraneren

*Dengang og nu.* — De ældre iblandt os mindes den tid i vort norsk lutherske kirkeliv da blade som "Skandinaven," "Fædrelandet og Emigranten," og andre, indeholdt spalte efter spalte av artikler om kirkelige saker. Dels var det lærespørksmaal, dels var det praktiske spørksmaal som behandledes. Folket læste disse artikler med begjærlighet. De ventet paa det kommende næste nummer for at se hvad de næste opsæt skulde bli. I korthet sagt — der var vaaken kirkelig interesse iblandt vort norske lutherske kirkefolk. Dette hadde uten tvil sin store betydning ikke bare for kirkens daværende status, men ogsaa for dens fremtid.

Ogsaa paa dette omraade har tiden forandret sig. En ny slekt er nu paa scenen. Der er mange ting i denne nye slekt som gir grund til glæde. Der er megen rørelse i adskillige retninger. Ungdommens interesse for Luther League virksomheten, for "Bible Camps" og lignende, har sin store betydning. Der er meget som kan gi opmuntring for fremtiden. Mange av disse ting visste man intet om i hine tider. De er av senere dato.

Mens disse foreteelser gir grund til godt fremtidshaab, er der andre ting som ikke er saa opmuntrende. Der synes at ha lagt sig over kirken en søvnagtighets aand, en slags "easy-going" tilbøielighet, som gir sig liten umake med de ting som hører Guds rike til. Dette gjelder ikke bare vort eget samfund. Det gjelder den kristne kirke i almindelighet. Mon vi er kommet ind i den tilstand som hadde indfundet sig i Laodikæa? "Skriv til engelen for menigheten i Laodikæa," sa Jesus til Johannes. "Dette sier han som er amen, det troværdige og sanddrue vidne, ophavet til Guds skabning: Jeg vet om dine gjerninger, at du er hverken kold eller varm; gid du var kold eller varm! Derfor da du er lunken, og hverken kold eller varm, vil jeg utspy dig av min mund" (Aab. 3, 14—16). Læseren vil kanske slaa op dette skriftsted og se efter hvilket raad Jesus gir i dette tilfælde.

Naar vi betrakter nutidens kirkelige bevægelser, kan det være i sin orden at spørre: Bygges de paa den sunde kristelige grundvold? Blir der nogen soliditet i den dermed følgende kristelige overbevisning? Er der fare for at folk kan bli tilfreds med

en pen kristelig utseende utvortes fernis mens den indre sjælstilstand forblir uforandret?

"Vær derfor nidkjær og omvend dig," sier Herren "til engelen for menigheten i Laodikæa." At her trænges en opvaaknen til et nyt livssamfund med ham som har kjøpt os med sit hellige blod og dermed en fornyet interesse i Herrens forretning, indsees klart.

\* \* \*

*Otte klasser.* — Ifølge indberetningen til distriktsmøtene fra board of trustees og stewardshipsekretæren, kan menighetene for aaret 1938 inddeles i otte klasser paa grundlag av deres forhold til innsamlingen av midler til drift av samfundets virksomheter. Vi faar de følgende klasser:

1. En klasse bestod av de menigheter som ydet mere end det samfundet hadde bedt dem om. Av saadanne var der i det svundne aar 654. Det er et godt antal. Men det er 43 mindre end foregaaende aar. Det var slemt. Det beløp over den begjærte sum som disse menigheter gav er \$13,360.20.

2. En klasse bestod av menigheter som ydet nøiagtig det beløp som samfundet bad dem om. Antallet av disse var 513. Dette var 75 flere end i det foregaaende aar. Antagelig hadde disse 75 forøket sit bidrag og saaledes opnaadd denne stilling. Det var glædelig.

3. En klasse bestod av de menigheter som intet ydet til education. Av disse var der 289 — 16 færre end foregaaende aar. Der har været en del blandt vort folk som har valgt at utelate education fra sine bidrag, idet de har ment at denne gren er mindre aandelig end missionen. Men de betænker ikke at skolene er en del av missionen. Dersom der skal drives mission, maa den ha arbeidere. For at faa arbeidere maa den søke hen til skolene. Saaledes blir skolene en del av apparatet til missionens drift.

4. En klasse bestod av de menigheter som ikke ydet til hjemmissionen. Av disse var der 176 — to færre end foregaaende aar. Det er godt at dette antal minsker selv om det er med bare to. Men la os dog betænke den store opgave som venter paa kirkens flid paa denne mark! Markene er hvite til høsten.

(Mere)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in July 1939

## ENOCH

Rev. B. O. Lokensgaard

*"And Enoch walked with God: and he was not; for God took him."* Gen. 5: 24.

The biography of Enoch is very short. We know only this: he lived; he walked with God; he was taken up to God in some unusual manner,—he didn't die. And yet, even though we know nothing more, the things we do know are enough to give him a rightful and prominent place in the Bible.

In the book of Hebrews we have a few more words about him, but really nothing new in the way of information. There we read: "By faith Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had the testimony, that he pleased God." Heb. 11: 6.

Enoch walked with God. He had faith in Him. Such faith presupposes several other things. Enoch had walked with himself,—he had become acquainted with himself. God had spoken and His voice had reached his heart. He saw a sinner. The sinner was Enoch. His awful depravity and great need were revealed to him.

Enoch had heard God's gracious call. When he realizes his true condition he had flung himself into God's arms of love and grace. He did not wait for a better day since he understood that God's grace was meant for lost sinners, for the ungodly.

Then he walked with God. Daily. His became a life of obedience and faithfulness. That is why his name is loved today. His walk was an act of confession. He let his light so shine before men that they saw his good works and glorified God in heaven. We may be sure that could his friends and neighbors read these short accounts concerning Enoch they would quietly nod their heads and say: "Yes, it is true. He knew God and really lived as in His presence; a truly consistent and godly life. We all miss him."

Enoch walked with God.

You and I were made to walk with God. Are you walking with God? Have you faith in Him? If not, then, may we ask, why not?

Have you perhaps not walked with yourself? Have you not become acquainted with yourself? Do you not understand how much you need God? If not, then the first thing to do is to look earnestly into God's perfect law and there you will meet a sinner, — and that lost and condemned sinner is you. It is I.

You say you know your sin? then perhaps you have not heard God's call of grace. Are you waiting for a better day? Do you mourn your sins and sigh, hoping to become better before coming to God? Remember, you may never come if you wait for such a day. It is the ungodly that God justifies,—those who see their ungodliness.

"Just as I am and waiting not To rid my soul of one dark blot, O Lamb of God, I come, I come."

To Thee, whose blood can cleanse each spot, Are you walking with God? Do you have faith in Jesus and His atoning blood? "Without faith it is impossible to please God."

Enoch walked with God: and he was not; for God took him. One day came and Enoch was no longer among men on earth. For a while I suppose no one knew where he was. Then it was revealed to them, — he was not; for God took him. There are names that have never appeared in the obituary. Enoch, Elijah.

But it can be said of all who walk with God that they die not. "Whosoever liveth and believeth in me (Jesus) shall never die." Life, eternal life, is the reward of them that walk in faith with God. Enoch, who walked with God on earth, lives and will live eternally with God.

Dear Lord, grant us grace to rightly know ourselves, accept thy call and walk with Thee. In Jesus Name. Amen.

## Tofield, Alta.

(The following is an excerpts from two letters received by Mrs. Geo. Hendrickson from an Alberta man who also travelled in Saskatchewan. We are pleased to pass this on to the readers of Hyrden.—Ed.)

Dear Dad and all the folks:

Back in Siang Fan again. (Sianyang and Fancheng are twin cities.) Came last

evening by military bus. Heavy rain has made roads impassable for bike. Stayed in Fancheng overnight and came over here after breakfast. It was a clear morning and L. warned me to get across early for the Jap bombers would likely make a call. Sure enough! No sooner had I arrived at the hospital (outside city walls) than the warning signal rang, and after five minutes the roar of planes became audible in the N.E. We scurried for the dug-out and the planes quickly came in sight, nine huge bombers. (They looked small because of the height at which they were flying, possibly a mile and a half up) flying in perfect formation and heading directly for us. We couldn't be sure, of course, if we were to be the target or the city. We could only crouch low, bow our heads and commend ourselves into the Lord's hands. The first crash came, then a second, and then so many more we couldn't count them, only we weren't counting, our minds were blank and our hearts standing still, for the bombs fell a quarter mile away; the ground shook, the air vibrated. Then they had passed, and we were safe for a moment. Looking up we saw columns of dust rising from the city wall. They had been aiming for military headquarters which they missed for the most part, but great holes were blown in the city wall. (I have just been over in the city and the destruction is awful). Well, the planes had no sooner passed than they wheeled and headed back toward us again, three of them coming right over our heads. But again God spared us; but again the city was bombed. I can't say I was panicky, but an awful feeling of solemnity came over me, as I realized that in a moment of time we might all face Death. The planes passed on in the direction of Fancheng circled over the city, passed and came back, but dropped no bombs, and finally disappeared. About 20 minutes after we began to see bits of red paper fluttering down from the sky, Thousand of leaflets broadcast all over the two cities, Japanese counter-propaganda. The leaflets were intended specially for Chinese officers calling upon them to forsake Chiang Kai Shek and his "communist" regime, who had brought such misery upon the common people, and rally to the support of Wu Pei Fu, who, (the Japs claim without any foundation) is now seeking to bring about a reconciliation with Japan.

A few minutes after the visitation from the air the wounded began to arrive at the hospital. I pitched in and helped take care of them in the dispensary for about four hours, over twenty men, women, and children were received; some with broken arms and legs, some injured by shrapnel and some by the walls and roofs of their own houses falling on them. A girl of seventeen was out of her mind. A little child of two had her arm broken by a shrapnel which had gone clean through, leaving an ugly gaping hole. Oh, the suffering and the misery! Oh, the hopelessness and the terror! And still Japan is trying to convince the world that her mission in China is a benevolent one.

There is a Jap war prisoner in the hospital; a young open-faced intelligent fellow, who speaks a little English and is receiving the same care as everyone else. There is a Korean soldier in the city, a volunteer fighting for China, who speaks Japanese. One day he came over to act as interpreter, to get as much information from the Jap as possible. The Jap told them that he had been drafted into the army six months ago. That he was the sole supporter of his aged parents, and of his wife and several small children. That he had no choice but to fight and was anxious for the war to cease, so he could get back to his family.

(P. now tells of services held in a robber's den.) A week ago Sunday Pastor L. and I, and two others went from Taiping-tien (his station) to Chu Diao Po, an out-station, seven miles away which has been occupied for some time by guerilla soldiers. Three days previously we had gone there to interview the leader of the band, asking if he couldn't move out. He promised to do so later, but said they might come and hold services, and so we did. This guerilla captain had an opium set laid out on his bed and he looked and talked as if he had just been roused from opium dreams. And most of the men looked like opium sots. They really are a bunch of robbers who

have been pillaging the country side until recently they were taken into the army as irregulars. Well, we had our meetings, and slept also, in a room they vacated for us, a room where they had stabled their horses. It looked and smelled like it. There we spent two nights and there we ate. Had a Chinese cook with us. Not many of these men came to our services, on the contrary they carried on some kind of theatricals in an adjoining room, singing beating of drums and banging cymbals. Not a very congenial environment for divine services. I left most of the public speaking to the others (he doesn't feel himself up to the mark in speaking Chinese again, as yet M. H.) but use of opportunities to do personal work. Got in touch with two young men, visiting among the guerillas; both turned out to be serious-minded and expressed their willingness to become Christians. I talked a good deal with them and hope to contact them again.

Here at the hospital the patients are very receptive. Conversions are taking place right along. It is indeed touching to see the change that comes over these poor benighted souls when the light of the gospel of Jesus Christ pierces the darkness and they reach out a hand of faith and take hold of the Savior. Truly they are transformed. Thus the Gospel is gathering in people of all classes in China and not least the soldiers, who come from every walk of life and every class of society.

Sunday Feb. 19 was Chinese New Year's Day. It comes late this year, though officially abolished, is rooted deeply in the hearts of the people. Before the old calendar can be abolished they will have to do away with the superstitions which center around it. Here are a few. The spirit world is supposed to be especially active at this time. Spirits, good and bad, both earthly and heavenly seek entrance. So candles or lanterns are lit in the house and hung outside on New Year's Eve. Members of the family take turns watching through the night to keep the lights burning and every now and then set off fire-crackers to keep the evil spirits at bay. Here's an incident which happened at one of our out-stations. New Year's Day which throws light on another dark superstition. Miss P. was spending a couple of days there. During the day a woman holding a crying child was discovered outside the chapel. She was brought in for it was cold and rained, and the child was sick. She explained that she and the child had come to visit her son who worked for a rich family there. The child took sick so the people turned her out for fear the child die in the house at New Year and thus bring ill-fortune upon the family. Heathenism is dark and cruel. And still these same people rarely turn a beggar away unfed for that is to store up merits in the other world. But to help a poor widow and her sick child merits no reward.

March 12.—I'm back at the hospital again for more treatments for my eyes (trackoma). They are much improved for which I praise the Lord. Just last Monday Siangyang was bombed again, by 13 planes. They just sowed the city with bombs. Fortunately the people had early enough warning to clear out. The old and sick, of course, could not leave. At present things aren't going so well for the Chinese. The Japs are reported to be only 80 miles away and pushing closer. We hope the Chinese will rally, otherwise we will have to get ready to receive the Japs. That isn't a very happy prospect. All the people with means are fleeing westward. The poor folks have no place to go so they are the ones that will have to suffer. As for ourselves we do not intend to leave. We cannot leave our Mission property to the invaders. Besides there will be many needing our help. But we haven't much money for relief purposes.

The Chinese government operates a bureau which has enlisted in its service a host of students, both young men and women, many of them still in their early teens. Since the closing of our school here many of our young people have enlisted. The girls and young women dress in khaki, just like the men and engage in the work on equal terms with the men. You can well understand this environment isn't very wholesome for young women and we fear for our young people. But they consider it their patriotic duty, and we are powerless to forbid it.

Since L.s hope to leave on furlough this spring, if the way opens (other Missionaries have been stopped by the Japs and refused a pass.) I shall have to move down here and take over responsibility here. The coming of the Japs would naturally restrict our work.

Now I must tell you something of the meetings we had here at Taiping-tien. In spite of mud and rain all our workers over thirty in all gathered. The L.s and S.s were with us. And we were eight people most happily crowded into our little Mission house for nearly two weeks. And truly we had blessed fellowship at the house as well as at the meetings. We had indeed little time to ourselves for we had four services a day, the first at 7, second at 9:30 to 12, third at 3 p.m. and the fourth from 7 to 9 in the evening. We averaged about eight hours a day in the church. The S.s conducted Bible Study. And say did we look up Bible passages—hundreds of them, I believe. Went through all the commandments and found just about every passage pertinent to them. "Thus saith the Lord." Truly it was good for us to search the Scriptures. Many texts from the gospels were treated in the same way. And the Lord certainly opened up the word unto us. At each session much time was given to singing and prayer, Hymns, psalms and spiritual songs lifted us into the very presence of God. Many scripture verses or portions have been set to Chinese Melodies or familiar hymn tunes, and these our people love to sing. There was much prayer at every session individual and collective, the whole congregation standing or kneeling and praying aloud. There were many at the close of each meeting that came forward and knelt to pray at the altar. It would do us in the homeland a lot of good to pray more often at the altar railing, not only during communion.

I must tell you something of pastor Wan, a man just over fifty, pastor of a large and growing congregation and is now self-supporting as far as his salary is concerned. Wan was converted at the age of 27, prodigal son of a high official. Previously out and out for sin and pleasure, now out and out for Jesus Christ, unceasing in prayer and Bible Study, strong of faith and passionate for souls. Every morning for several years he has led a Bible class in his church, regularly attended by about 40 members of his church and together they have in this way gone through the Bible several times. "The source of our strength is right here," said Pastor W. one day, pointing to his Bible. He is slow and deliberate of speech, often pausing between sentences but he makes every word count and there is a freshness and earnestness about his explanations and illustrations which brings the Word home to his hearers. How clear, living, and real he made well-known passages; how convictingly he drove home the vital truths.

The Spirit was with us and laid the Word upon many hearts. Workers testified to a real spiritual renewal; church members likewise. And some heathen were converted and knelt in confession of sin. To me personally the messages were all truly heart-searching, and I pray for grace and more fully fitted to serve Him.

Yesterday, here at the hospital I visited a soldier lying ill with T.B. He accepted Christ as his personal Savior a month ago and since then has been a happy confessing Christian. When I saw his face I was reminded of a verse in Ps. 34. "They looked unto Him and their faces were radiant." His is that kind of a face, glowing transfigured with peace and joy. "I'm resting in the Lord," he said. "If He wants me to live, I'll gladly live. If He wants me to die now, I'll gladly go."

I have been keeping in perfect health. Winter is a healthful time of year in China. Spring and summer are soon at hand and with the heat will come mosquitoes and flies and epidemics of various kinds. But these things are the common lot of missionaries everywhere in this land.

I need your prayers more than every. And our Chinese Christians need them, as well as China as a whole. In all their history as a nation no such crisis has faced them as they are now facing. Nor has the suffering been so widespread and fearful. May God humble their proud and stubborn hearts that they may turn to Him who not only punishes, but who delights to save and to show mercy. Lovingly P.



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

### The Women's Missionary Federation, Camrose, Circuit,

held their second convention at Bawlf, Rev. P. Lerseth, pastor, on April 22nd, 1939. Mrs. L. M. Bergum, president, presided. The convention opened at 10.30 A.M. Morning session commenced by the singing of a hymn. Devotion by Mrs. Skaret Armena. Rev. Lerseth preached a sermonette on convention topic "Christian Living." Over one hundred delegates and visitors attended. Fourteen Ladies Aids were represented, they were, Asker, Wetaskiwin, Camrose, Vang, Scandia, Bawlf, Earling, Edberg, Bethany, Rose Bush, New Norway, Parkland, Kingman, Morrin.

At the afternoon session. The following reports were read and accepted. Secretary-Treasurer report by Mrs. G. O. Hoyme, Camrose. It was decided to send the money left over from last year's receipts to war relief in China, \$50.50. Mrs. P. Kvien, Millet, Secretary Mission boxes gave a short talk on mission box work and read her report. Cradle Roll report by Gladys Nystrom, Edberg. In Memoriam report by Mrs. E. J. Olson, Edberg. Thank Offering report by Miss Sophie Lomnes, Armena. Sister Marie Weiks spoke for Old People's Home. Thanked Aids for gifts. Mrs. O. Molstad, Bawlf, gave a report of box work. Report of Nominating Committee read by Mrs. J. Hanson, Camrose. The following officers were elected: Mrs. A. L. Hoveland, Camrose, president. Mrs. T. A. Bratrud Holden, vice-president. Mrs. E. J. Olson, Edberg, secretary-treasurer. Department secretaries are: Thank-offering: Mrs. E. Johnson, New Norway. Cradle Roll: Mrs. O. Nystrom, Edberg. Mission Boxes: Mrs. P. Kvien, Millet, In Memoriam: Mrs. C. J. Vikse, Donald. Box Work: Mrs. K. O. Eggen, Bawlf. Historian: Mrs. Ness, Wetaskiwin.

Mrs. Geo. Hendrickson, Canada District vice-president, gave a talk on Federation work in Alberta.

The offering lifted at this time was very encouraging.

Miss Lillian Lindgjerde read a paper on Christian education in public schools, and the possibility of introducing same. Musical numbers from various aids was very much enjoyed. The wonderful hospitality of the Bawlf ladies in serving both dinner and "after middags kaffe" to such a large gathering requires extra mention and was in no small way responsible for making our day spent there, a very enjoyable one.

May God add his blessings to our humble efforts, that our conventions may continue to grow. That they might be an inspiration, and be the means of creating a clearer understanding of the urgent need of mission work at home and on foreign fields.

—Mrs. E. J. Olson,  
Sec'y-Treas. W. M. F.,  
Camrose Circuit.

### Report W.M.F. Saskatoon Circuit

The W.M.F. of Saskatoon Circuit held their annual meeting in Macrorie, Sask., Rev. A. Hjortaa's charge, June 12.

After devotion President Mrs. Riggie opened the business session with a welcome, and a few remarks on the work in general. Mrs. R. H. Pinkerton was appointed temporary secretary, and also as a member of one on credentials. The sec'y-treasurer's reports were read and approved.

A very good report was sent in by Mrs. O. A. Haug — T. O. Sec. Short report on local activities were given by delegates from all the Ladies Aids represented at the meeting. They all had one thing in common: aiding in financing their pastor's salary. The Outlook Ladies Aid could report that a church is being erected by their congregation this year.

Nominating committee were: Mrs. J. A. Berge, Mrs. A. Hjortaa, and Mrs. Dr. I. Iversen. Com. on Resolutions were: Mrs. Lokensgaard and Mrs. Thvedt. The credential Com. reported eleven delegates and several visitors besides local ladies. The Nom. Com. submitted their candidates. The following were elected: Pres. Mrs. S. D. Brun, Strongfield. Vice-Pres. Mrs. S. Gjosen, Viscount. Sec.-Treas. Mrs. H. Dalen, Valley Park. Thank Offering sec. Mrs. O. A. Haug, Ardath. Mission Box Sec. Mrs. Henry Aune, Langham. Cradle Roll Sec. Mrs. L. M. Skevik, Watrous. Historian, Mrs. B. O. Lokensgaard, Saskatoon. Librarian, Mrs. Hobert Larson, Outlook.

It was moved and carried that the pastors' wives should collect the W.M.F. library books that may be found in their respective charges, and bring these books to

the circuit meeting in the fall where the librarian will take charge of them.

It was moved and carried that the circuit contribute \$5.00 in Memoriam of Miss Agnes Anderson of Langham. It was moved and carried that a song or two should be rendered by the ladies at the W.M.F. circuit meetings. Mrs. R. H. Pinkerton of Valley Park was elected chorister. The President read a letter from Rev. Bergsaker in regard to the Cen. Appeal. Dist. Pres. Mrs. Thvedt made a few remarks urging the use of the W.M.F. literature at our L. Aid meetings. A vote of thanks was extended to our retiring president for her untiring efforts in behalf of our organization. Mrs. Riggie has been a most efficient and willing president.

It was requested that a letter of thanks be sent to our retiring Sec. Treas. Mrs. C. L. Hanson of Glenside for her faithful and efficient work rendered while in office. The business meeting adjourned. The Lord's Prayer was prayed in unison.

In the evening a program was rendered consisting of Hymns, songs, duets and solos and short remarks by pastors and others. Address by Dr. Erik Sovik (Missionary from China.) Meeting closed with Benediction.

—Mrs. H. Dalen, Sec'y.

### The Soul-Winner's Reward

By Charles Haddon Spurgeon

At the mention of the word "reward", some will prick up their ears, and mutter "legality." Yet the reward we speak of is not of debt, but of grace; and it is enjoyed, not with the proud conceit of merit, but with the grateful delight of humility.

Other friends will whisper, "Is not this a low and mercenary motive?" We reply that it is as mercenary as the spirit of Moses, who "had respect unto the recompense of the reward." In this matter, all depends upon what the reward is. If that happens to be the joy of doing good, the comfort of having glorified God, and the bliss of pleasing the Lord Jesus, then the aspiration to be allowed to endeavor to save our fellow men from going down into the pit, is in itself a grace from the Lord. And if we did not succeed in it, yet the Lord would say of it, as He did of David's intent to build a temple, "It was well that it was in thine heart." Even if the souls we seek should all persist in unbelief, if they all despise and reject and ridicule us, yet still it will be a divine work to have at least made the attempt. If there comes no rain out of the cloud, yet it has screened off the fierce heat of the sun. All is not lost even if the greater design be not accomplished.

But, thank God, our labors are not in vain in the Lord. I believe that the most of you who have really tried in the power of the Holy Spirit, by scriptural teaching and by prayer, to bring others to Jesus, have been successful. I may be speaking to a few who have not succeeded. If so, I would recommend them to look steadily over their motive, their spirit, their work, and their prayer, and then begin again. Perhaps they may get to work more wisely, more believingly, more humbly, and more in the power of the Holy Spirit. They must act as farmers do who, after a poor harvest, plough again in hope.

*Recompenses of Infinite Value.*

I have often been surprised at the mercy of God to myself. Poor sermons of mine, that I could cry over when I get home, have led scores to the Cross. And, more wonderful still, words that I have spoken in ordinary conversation, mere chance sentences as men call them, have nevertheless been as winged arrows from God, and have pierced men's hearts, and laid them wounded at Jesus' feet. I have often lifted up my hands in astonishment, and said, "How can God bless such a feeble instrumentality?" This is the feeling of most who addict themselves to the blessed craft of fishing for men. The desire of such success furnishes as pure a motive as could move an angel's heart, as pure, indeed, as that which swayed the Saviour when, "for the joy that was set before him (he) endured the cross, despising the shame."

(To be continued)

### The Life That Counts

The life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth by day, by night—  
This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies;

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

This fine topic paper on a very vital topic was written by *Odin Torkelson*, Beaubier, Saskatchewan, a member of the St. Olaf and St. John Luther League.

### Whither Bound

(Continued)

It is quite evident that our bodies will die and possibly will not be raised in the flesh as we now live. This would leave us in a dark and hopeless condition beyond our explanation. This would have been the consequence of death had not Jesus been born, crucified and risen.

What do the Scriptures reveal in connection with this question?

In Romans 5, 12 we read, "Wherefore as by one man sin entered into the world; and death by sin, and so death passed upon all men, for that all have sinned."

Here we see the sin entered the world through Adam; therefore we have all sinned.

From Romans 6, 23 we read, "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

Here we clearly see that because of sin we must die a mortal death, but if we want eternal life we must accept the gift of God which is Jesus Christ.

Our only hope is Jesus, who paid for our sins on the cross and rose again from the dead which give us eternal life.

From John 11—25 we read Jesus said unto her, I am the resurrection and the life: he that believeth in me though he were dead yet shall he live.

What does Jesus say of our dwelling place in life after death, John 14, 2.

In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you.

If we believe in the Word of God this should be our answer to Whither bound.

How may we know that this answer is correct.

A professor of a university once asked a humble fisherman: "How do you know that Christ is risen and that we shall also live?" He replied: "Do you see those cottages on the cliffs? When I am far out to sea I know the sun is risen by the light reflected from their windows. Do I not see the light reflected from the windows of men's souls. If we study the characters of persons living in close communion with God we may easily see the peace that passeth all understanding.

True Christians do not fear death but look to the coming of their Savior with joy and confidence. Let us have a definite answer to "Whither Bound" by this I mean walk the straight and narrow way which leads to greater things in life.

### Preparing for Tomorrows Homes

(Topic paper prepared by Miss Gladys Peterson of Prince Albert Luther League. The program was broadcast over CKBI.) First Speaker.

In house and home where man and wife

Together lead a godly life,

By deeds and faith confessing;

There many a happy day is spent,

There Jesus gladly will consent

To tarry with his blessing.

Oh Lord, we come before Thy face

In every home bestow Thy grace

In children, father, mother;

Relieve their wants, their burdens ease,

Let them together dwell in peace

And love to one another.

With this thought and prayer in our hearts, let us look into the question of tomorrows homes. In the first place let us dwell a little while on the meaning of home. Home signifies a place where parents and children dwell peaceably together, where love is mutual and where peace and happiness fills the whole family life.

Home is the harbor that one leaves when one enters the rugged sea of life and the place one longs to return to, because of

Must fix the gaze on Paradise—

This is the life that counts.

The life that counts must hopeful be;

In darkest night make melody;

Must wait the dawn on bended knee—

This is the life that counts.

The life that counts must helpful be

The cares and needs of others see,

Must seek the slave of sin to free—

This is the life that counts.

The life that counts is linked with God;

And turns not from the cross—the rod,

But walks with joy where Jesus trod—

This is the life that counts.

—Bethesda Homes Messenger.

the strong bonds of love which binds the members of the family together. For the child the home is a greenhouse, where he, as a plant, is carefully nourished and protected until he is able to provide for himself. A child's character is molded in the home. There is determined his view of life and there is developed his sense of responsibility and of stewardship of his time, ability, influence and means. Think of the daily influence of the home on the children who naturally love and respect father and mother, sister and brother and servants and try to follow them as examples of conduct and action. A child absorbs what he sees and hears and is very active in imitating what he sees. People posing for a camera are always anxious to look their best. Parents often forget that their children are constantly taking snap exposures of men.

I have before me a vivid picture of a husky boy who has been permitted to go down town with his father. How manfully proud and happy he is, as he follows his father, how he makes sure to keep in step with him, do as he does, and behave towards others as he does. This shows us the great responsibility of parents. Careless and picked parents do not treat their children as precious plants from God, destined to develop and bear fruit for eternal life, but consider them as seeds that need no care. If they should wither, nothing is lost. They do not regard children as Gods children and heirs to heaven, but only as earthly heirs. They forget that the greater part of a child's existence is spent in eternity, and that is a person lives, so does he die, and where one comes, there must he remain.

Some parents teach their children how to live an ideal life, but often provide them by sinful acts in their own life. This is not only the case in a drunkard's home, where father in his frenzy causes the little children to seek refuge in some secret hiding place, nor only in a home where mother is at a bridge party and father at the lodge, and the children left to shift for themselves, but also in many respectable and so-called Christian homes where parents never use the Word of God and where Sunday is only a day of rest and where family never communes with God in prayer. How can children be trained in the admonition of the Lord in homes where God is never mentioned? In that last day many a child may be justified in saying "If father and mother had done their duty, I would never have been lost. They gave me food and clothing, they sought the labors of my hands, but they failed to prepare me for heaven, and there, hell is my portion.

But then, a Christian home! Why is it such a fine and precious thing? Because it is a garden of the Lord. A nursery for human lives to grow in. Its rich fertile soil furnishes the very best for the development of the virtues which we most need. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls and nothing can make up for the lack of them. The Christian home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools where the real lessons of life are learned are the homes of America. We hear a good deal about higher education, but the highest education still, the highest that can be obtained, is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach.

But why is it in our day, that we have so many families who do not bring their children up in the love and admonition of the Lord. Is it because they are not God fearing parents?

Young friends, here is the secret of life's happiness and success. "Jesus with us on life's journey. How many a young life has been wasted and lost, because the neglect to take Jesus along. They forgot to let Jesus "open to them the scriptures."

There are many in the world who endeavor to play upon the heart strings of your life. But it is not music—only disharmony. Jesus, and Jesus only, can tune your life, and then, yea, then only is produced harmonious music that lifts the soul and heart toward God, and your life is filled with peace and joy.

Without Jesus life is full of unrest; full of puzzling and perplexing problems that eventually may lead to despair. Jesus alone can help. This Jesus is found in the Word and can be sought in prayer. How often we neglect to use this wonderful gift Prayer.

(To be continued)